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SELF CULTURE.

BY DR. CHANNING.

We have inserted the following two columns of extracts from the Franklin Lecture recently delivered by the Rev. Dr. Channing, and published by J. Munroe & Co. to which the attention of readers will not need a second direction. What a scandal it is to the taste and discrimination of the people, that immense sums of money are given to foreign quacks and mountebanks for lectures, when we have among us such eloquent and patriotic men as William E. Channing, Edward Everett, and Jared Sparks, always ready to enlighten, instruct, improve, and entertain us, with the rich treasures of their learning and the moral beauty of their intellectual and moral faculties. "Self-Culture," by Dr. Channing, is one of the most fascinating compositions that the public have seen from his pen. It cannot fail to inspire the young with good resolutions, and to make the old regret that the time for the discipline and improvement, so eloquently recommended, has, with them, passed away.—*Boston Courier.*

"I proceed to another important means of self-culture, and this is the control of the animal appetites. To raise the moral and intellectual nature, we must put down the animal. Sensuality is the abyss in which very many souls are plunged and lost. Among the most prosperous classes, what a vast amount of intellectual life is drowned in luxurious excesses. It is one great curse of wealth, that it is used to pamper the senses; and among the poorer classes, though luxury is wanting, yet a gross feeding often prevails, under which the spirit is whelmed. It is a sad sight to walk through our streets, and to see how many countenances bear marks of a lethargy and a brutal coarseness, induced by unrestrained indulgence. Whoever would cultivate the soul, must restrain the appetites. I am not an advocate for the doctrine, that animal food was not meant for man; but that this is used among us to excess, for as a people we should gain much in cheerfulness, activity, and buoyancy of mind, by less gross and stimulating food, I am strongly inclined to believe. Above all, let me urge on those, who would bring out and elevate their higher nature, to abstain from the use of spirituous liquors. This bad habit is distinguished from all others by the ravages it makes on the reason, the intellect; and this effect is produced to a mournful extent, even when drunkenness is escaped. Not a few men, called temperate, and who have thought themselves such, have learned, on abstaining from the use of ardent spirits, that for years their minds had been clouded, impaired by moderate drinking, without their suspecting the injury. Multitudes in this city are bereft of half their intellectual energy, by a degree of indulgence which passes for innocent. Of all the foes of the working class, this is the deadliest. Nothing has done more to keep down this class, to destroy their self-respect, to rob them of their just influence in the community, to render profane the means of improvement within their reach, than the use of ardent spirit as a drink. They are called on to withstand this practice, as they regard their honor, and would take their just place in society. They are under solemn obligations to give their sanction to every effort for its suppression. They ought to regard as their worst enemies, (though unintentionally such) as the enemies of their rights, dignity, and influence, the men who desire to flood city and country with distilled poison. I lately visited a flourishing village, and on expressing to one of the respected inhabitants the pleasure I felt in witnessing so many signs of progress, he replied, that one of the causes of the prosperity I witnessed, was the dense of ardent spirits by the people. And this, I am sure, we may be assured, wrought swathing higher than outward prosperity. In almost every family so improved, we cannot doubt that the capacities of the parent for intellectual and moral improvement were enlarged, and the means of education made more effectual to the child. I call on working men to take hold of the cause of temperance as peculiarly their cause. These remarks are the more needed, in consequence of the efforts made far and wide, to annul at the present moment a recent law for the suppression of the sale of ardent spirits in such quantities as for intemperance. I know, that there are intelligent and good men, who believe, that, in enforcing this law, government transcended its limits, left its true path, and established a precedent for legislative interference with all our pursuits and pleasures. No one here looks more jealously at a government than myself. But I maintain, that this is a case which stands by itself, which can be confounded with no other, and on which government, from its very nature and end, is bound to act. Let it never be forgotten, that the great end of government, its highest function, is not to make roads, grant charters, originate improvements, but to prevent and repress crimes against individual rights and social order. For this end it ordains a penal code, erects prisons, and inflicts fearful punishments. Now if it be true, that a vast proportion of the crimes, which government is instituted to prevent

and repress, have their origin in the use of ardent spirits; if our poor-houses, work-houses, jails and penitentiaries are tenanted in a great degree by those, whose first and chief impulse to crime came from the distillery and dram-shop; if murder and theft, the most fearful outrages on property and life, are most frequently the issues and consummation of intemperance, is not government bound to restrain by legislation the vending of the stimulus to these terrible social wrongs? Is government never to act as a parent, never to remove the causes or occasion of wrong doing? Has it but one instrument for repressing crime, namely, public, infamous, punishment, an evil only inferior to crime? Is government a usurper, does it wander beyond its sphere, by imposing restraints on an article, which does no imaginable good, which can plead no benefit conferred on body or mind, which unites the citizen for the discharge of his duty to his country, and which, above all, stirs up men to the perpetration of most of the crimes, from which it is the highest and most solemn office of government to protect society?

"It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter though the prosperous of my own time will not enter my obscure dwelling. If the Sacred Writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.

"To make this means of culture effectual, a man must select good books, such as have been written by right minded and strong minded men, real thinkers, who, instead of diluting by repetition what others say, have something to say for themselves, and write to give relief to full earnest souls; and these works must not be skimmed over for amusement, but read with fixed attention and a reverential love of truth. In selecting books, we may be aided much by those who have studied more than ourselves. But, after all, it is best to be determined in this particular a good deal by our own tastes. The best books for a man are not always those which the wise recommend, but oftener those which meet the peculiar wants, the natural thirst of the mind, and therefore awaken interest and rivet thought. And here it may be well to observe, not only in regard to books but in other respects, that self-culture must vary with the individual. All means do not equally suit all. A man must unfold himself freely, and should respect the peculiar gifts or biases by which nature has distinguished him from others. Self-culture does not demand the sacrifice of individuality. It does not regularly apply an established machinery, for the sake of torturing every man into one rigid shape, called perfection. As the human countenance, with the same features in us all, is diversified without end in the race, and is never the same in any two individuals, so the human soul, with the same grand powers and laws, expands into an infinite variety of forms, and would be woefully stunted by modes of culture requiring all men to learn the same lesson or to bend to the same rules.

I know how hard it is to some men, especially to those who spend much time in manual labor, to fix attention on books. Let them strive to overcome the difficulty by choosing subjects of deep interest, or by reading in company with those whom they love. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

One of the very interesting features of our times, is the multiplication of books, and their distribution through all conditions of society. At a small expense, a man can now possess himself of the most precious treasures of English literature. Books, once confined to a few by their costliness, are now accessible to the multitude; and in this way a change of habits is going on in society, highly favorable to the culture of the people. Instead of depending on casual rumor and loose conversation for most of their knowledge and objects of thought; instead of forming their judgments in crowds, and receiving their chief excitement from the voice of neighbors, men are now learning to study and reflect alone, to follow out subjects continuously, to determine for themselves what shall engage their minds, and to call to their aid the knowledge, original views, and reasonings of men of all countries and ages; and the results must be, a deliberateness and independence of judgment, and a thoroughness and extent of information, unknown in former times. The diffusion of these silent teachers, books, through the whole community, is to work greater effects than artillery, machinery, and legislation. Its peaceful agency is to supersede stormy revolutions. The culture, which it is to spread, whilst an unspeakable good to the individual, is also to become the stability of the nation.

Liberty is a school of benevolence as well as justice. A man to support himself must

serve others. He must do or produce something for their gratification. This is one of the beautiful ordinations of Providence, that, to get a living a man must be useful. Now this usefulness ought to be an end in his labor as truly as to earn his living. He ought to think of the benefit of those he works for, as well as of his own; and in so doing, in desiring amidst his sweat and toil to serve others as well as himself, he is exercising and growing in benevolence, as truly as if he were distributing bounty with a large hand to the poor. Such a motive hallows and dignifies the commonest pursuit. It is strange, that laboring men do not think more of the vast usefulness of their toils, and take a benevolent pleasure in them on this account. This beautiful city, with its housing, furniture, markets, public walks, and numberless accommodations, has grown up under the hands of artisans and other laborers, and ought they not to take a disinterested joy in their work? One would think, that a carpenter or mason, on passing a house which he had reared, would say to himself, "this work of mine is giving comfort and enjoyment every day and hour to a family, and will continue to be a kindly shelter, a domestic gathering-place, an abode of affection, for a century or more after I sleep in the dust;" and ought not a general satisfaction to spring up at the thought? It is by thus interweaving goodness with common labors, that we give it strength and make it a habit of the soul.

LETTER FROM BROTHER BROWN TO BROTHER CONANT.

Sadly, Assam, May 10, 1838.

My Dear Brother,—It is long—very long since we saw you and your dear family for the last time—but never, never will you be forgotten by us. We often think and speak of you, and the numberless kindnesses we received while under your roof. Among the last papers we received, was a piece from you on the abolition of slavery. I need not say that I was gratified with it. Long may the principles of freedom and equality triumph among the sons of Vermont, notwithstanding all the rage and bitterness of the oppressors of the human race, and their efforts to silence the voice of humanity and reason.

We have not received any letters from you or Mrs. Conant since leaving America, though it is very probable you have written. Many letters are mislaid in coming so great a distance. It takes often a full twelve months for letters from our friends to reach us.

We are now occupying an interesting field. We have just got the language so as to be able to speak a little, and I am making a few attempts at addressing the people. It is a great work to acquire a foreign language so as to speak it readily. We lost two whole years when we first came out, in studying the Burman language, which will probably never be of any particular benefit to us. This I have always very much regretted.

We find this a tolerably healthy country, and except a few slight attacks of fever last summer, I have enjoyed uninterrupted health. Mrs. Brown has been more subject to attacks of fever. We have now two children, the one you saw at Brandon, and a little boy about two years old whom we call Nathan. You have probably heard that we have buried one at Maulmein.

We have just written an appeal to the Board for more missionaries to the Brahmaputra valley, and I cannot but think they will respond to the call. Here is one of the most inviting fields that has ever been presented to any missionary society. The Serampore missionaries, who took the ground many years ago have relinquished it, so that if our Board now step in and occupy it, there will not be a missionary of any other denomination throughout the whole of Assam. But it is a land of darkness and the shadow of death. Oh that God would shine upon it, and multiply converts as drops of the morning dew. We do not despair of seeing good days. Pray for us that we may have grace to be faithful to our master's cause.

Yours in a precious Savior,

NATHAN BROWN.

Ministerial Consistency.—Mr. Dod having preached against the profanation of the Sabbath, which prevailed among the more wealthy of his parish, was told by a servant of a nobleman, "Sir, you have offended my lord today." Mr. Dod replied, "I should not have offended your lord, except he had been conscious that he had offended my Lord; and if your lord will offend my Lord, let him be so."—

The tower of Mr. A. N. Pettibone in Redford, City of New York, was burned a few days since, and two of his children, boys of about ten or twelve years of age, perished in the flames. The fire originated in the sleeping room of the children, and the parents were startled from sleep by the cries for help, only in time to save themselves, and witness the appalling death of their offspring, which was the rapid progress of the conflagration.

TENNESSEE CROPS.—The cotton crop is almost a failure. The tobacco crop is considerable. After much inquiry we feel satisfied that the corn crop, in the aggregate, is considerably larger than has been supposed. Abundantly sufficient, we think, for home consumption at lower prices than are now anticipated. Pork is easily procured at \$5 to \$5.50. Nashville Banner.

A man named Israel Cash of Amherst, Ohio, was lately shot and dangerously wounded by his own fireside, the assassin taking deliberate aim through the window. Cash had been arrested on a charge of counterfeiting, and made some disclosures; and it is supposed he was shot for the disclosure.

MR. BUCKINGHAM'S LECTURES. SECOND LECTURE—ON PALESTINE.

Having, in the last lecture, presented to you a general delineation of the geographical features of Palestine, I propose now, to offer some remarks on its cities, commencing with those lying on the sea-coast.

Cities of the Philistines.

Departing from Egypt, taking leave of Pelusium, its last town, and thence proceeding northward, we come, first, to the cities of the Philistines, situated as they were on an extensive and fertile plain. On these wide plains, the inhabitants of the country follow their occupation as shepherds; whence doubtless was derived the name of the country itself. *Pales* was the goddess of the shepherds, and *Palestina*, therefore, signifies the country of the shepherds. This termination is common in Asia. We find it in *Tharostan*, *Farnestan*, *Afghanistan*, *Turkistan*, &c. &c. "*Tana*," in fact, signifies country, and is added as a common termination to the proper names of districts or divisions of the earth. *Palestina*, more elegantly softened into *Palestine*, would thus signify the region of the goddess of shepherds. Nor could a more appropriate designation have been given; for the Philistines generally followed this occupation.

It was this, among other things, which rendered them so peculiarly obnoxious to the Egyptians. "Every shepherd," says Moses, in Exodus, "is an abomination to the Egyptians." It might seem, at first, strange that such an animosity should be felt; but do we not, in our own day, observe feelings of the same description prevailing among classes of men who, one would think, ought naturally to be friends? This antipathy was productive of injurious consequences; it led to hostilities between the neighboring nations, and the Egyptians, being the most numerous and the stronger of the two, made descents upon the adjacent country, driving off flocks and herds, making prisoners of the men, and carrying the women and children into captivity. As a safeguard against the predatory incursions, the Philistines built and fortified towns upon their frontiers; a thing originally very contrary to their habits, for their occupation led them to dwell in tents. They were Nomads, shifting their abode from place to place as the advantages of pasture might require; but necessity compelled them either to abandon the country, or to fortify its southern border. They chose the latter, and hence the five cities of Gaza, Ashkelon, Ashdod, Ekron and Gath.

In this design they had to encounter a disadvantage arising from the flatness of the country, to obviate which they threw up artificial mounds, from sixty to a hundred and twenty feet in height, on the summits of which they erected forts. There are many such in Britain of an early age, which were afterwards enlarged by the Romans, and have since become the sites of towns. These Philistine cities were placed in such a position in relation to each other, as to form a chain across the plains, being not more than in some cases ten and in others fifteen miles apart; and as they were all built on elevations, with nothing between to obstruct the view, they could readily communicate by signal. The fortifications were circular, and consisted of five concentric walls, built the one within the other; the outward being the lowest and the thickest, the others gradually rising in height and diminishing in thickness, and all having ditches or moates between them. Within the innermost wall was an open platform, with a citadel, and buildings for soldiers. This mode of fortification was of course adapted to an age when gun powder was unknown. A few shot and shells would soon make havoc among such defences. When erected, however, they furnished an effective protection. Of this we have a conclusive proof in the fact that one of these cities, viz. Gaza, successfully sustained the longest siege recorded in history, the Assyrians having been detained before it for twenty-seven years. How different is the state of things in the present day, when the strongest fortress will seldom stand a siege of twenty-seven months, and many surrender in as many days! So great was the strength of the Philistine fortifications, that the Assyrian force was compelled at last to retire and give up the place in despair.

Gaza is still inhabited, though only by about two or three thousand Arabs, who take refuge within its walls during the winter, but remain in summer upon the plains. As Ekron has lain in ruins for centuries, though in the time of the crusades it was a strong hold of the Christians, and became celebrated as the theatre of many terrific fights, Ashdod is in ruins also. Ekron has totally disappeared, save that the mound remains on which it stood. Gath is larger than either of the others, having whole streets and squares yet entire, but not inhabited. Thus these five celebrated cities have, with one exception, become utterly desolate.

Leaving these melancholy ruins behind, we next come to a territory whose surface is gently undulated with hill and dale; and here the first town which meets us is Joppa; a place remarkable, first, for its very high antiquity; secondly, for the continuous prosperity which it has enjoyed from its early days; third, for the singularity of its position; and fourth for its striking appearance from sea. It is assumed by tradition to be the place where the Ark was constructed. I am aware of the difficulty, at this late date, of fixing with precision upon the site of that event. That there has been a universal deluge, must be conceded by all who are acquainted with the present state of the earth's surface. Mountain and plain, in both hemispheres, and in every latitude, bear witness in this respect to the truth of the Sacred Record. And if we receive Moses' account of the flood itself, we have the

same authority for the mode in which one family of the human race was saved from the waters. The Ark was built somewhere; tradition says it was built at Joppa; and the report stands uncontradicted by history. I say nothing as to its correctness. Let antiquarians indulge themselves in the dream, if they dream it be. Certain it is, that in a very early age of the world there was a port at this spot. The boundary of the tribe of Dan, as decided by lot in the days of Joshua, here touched the sea; the town being then known as Joppo; a name scarce varying from that of Jaffa, which it now bears. A thousand years later—for in the duration of this city we may reckon years by the thousand—it was the sea-port town of Jerusalem, to which Hiram, king of Tyre, engaged to bring, by sea, the rafts of cedar wood cut in the mountains of Lebanon, and which were thence to be conveyed by land to Jerusalem for the erection of the temple. After the lapse of another thousand years, we find it mentioned in the book of the Acts, as the spot where Peter had his celebrated vision, teaching him the admission of the Gentiles into the church. Here too, resided Tabitha, whom he raised from the dead. A thousand years later still, in the days of the Crusades, Joppa was the very focus of military strife, on account of its value as a key to the country; Richard Cœur de Lion contending with Saladin for its possession. And still, after upwards of 800 years more, Joppa or Jaffa still remains the chief sea-port town of Palestine. In how few countries is a city to be found, which retains its population and importance for such a length of time!

The city is remarkable for its position on the extremity of a tongue of land projecting into the sea, due west from Jerusalem, to which, on account of its proximity, it serves as the seaport. The harbor is so constructed as to afford a shelter either on its northern or southern side, according as the direction of the winds may require. Approaching it from the ocean, it resembles, at a distance, a succession of terraces rising above each other like steps cut in the sloping side of a promontory. This is occasioned by the flat roofs, which are common to all buildings in the East. I do not remember that I ever saw a sloping roof in all that country. This seems the more singular, since the rains are heavy in Judea. These flat terraced roofs are the resort of the inhabitants in pleasant weather, as a place of retirement, relaxation, and enjoyment. Owing to the seclusion of females in the East, it is frequented by them as a promenade, whither they go to enjoy the balmy air and recreate themselves by the agreeable prospects around. This is especially the custom where adjoining houses being of the same height, the roofs lie side by side, and admit of an easy communication from one to the other. This explains many allusions in the scriptures, where we read of persons going, like Peter, on the "house-top" to pray; or, as in the case of Samuel and Saul, to hold secret conference, or, as in that of David, to overlook the neighboring gardens and surrounding country. The appearance of an Eastern town is especially striking about sunset, when the weather is fine. You then see nearly the whole adult population assembled on these terraces, habited in rich and varied costume, engaged in cheerful conversation, and exhibiting every appearance of social enjoyment. To approach Joppa from the sea under such circumstances, gives one the impression of a fairy land.

The neighborhood was fertile; and here was the plain of Aramathea, whose city still exists under the name of *Ramla*, and contains a population of ten thousand souls.

Cesarea.

The next important city on the coast is the *Cesarea* of Herod; or *Cesarea* by the sea, as it is sometimes denominated, to distinguish it from another city of the same name which lay inland. This city differs strikingly from Joppa in point of antiquity; for in comparison with the times of Moses, it may be said to be of modern origin, being a fact not older than the days of Herod, by whom it was built and named in honor of his patron Augustus. Nor has it, like Joppa, enjoyed a state of continued prosperity, but has shared the fate of most places suddenly got up under governmental patronage. The object in erecting it was, to secure to the Romans a port of their own, which should take the trade from Joppa. Herod, after his manner, spent large sums of money on this enterprise, adorning his new city with magnificent buildings, and constructing for it docks and an artificial harbor. But the design did not succeed. The new port was not so near Jerusalem. Of course, the use of it cost more in transportation. The harbor was not as good as that of Joppa; nor was the surrounding country as rich and fertile. At present, the place lies entirely in ruins. The ruins are all obviously Roman, and I need not say how splendid; for, though the Greeks first invented the orders of architecture, the Romans, in adopting them, added size and sublimity. These ruins exhibit the remains of palaces, baths, theatres, amphitheatres, forums, circuses, and temples. A solemn assemblage, which has remained in silence and desolation for centuries, and is surely, though slowly, consumed under the irresistible touch of time. There is one building which interests a Christian visitor more than all the rest. It is that which in the scripture is called "Herod's judgment hall," and is memorable for Paul's famous defence before Felix. In the sub-area in his building there are prisons of various dimensions; one so small as not to admit of a man's lying down in it, the largest, about twelve feet square. They received light by apertures so small that I could scarcely pass my arm through them. It is probable that in some one of these Paul was confined; for it is said that he was "kept" in Herod's judgment hall, by which the building seems to have been meant. It

is impossible fully to express the feelings which possessed me, while contemplating the hall itself. The thought that my feet stood on the very stones which were pressed by those of that inspired missionary of the Cross, brought back the scene so vividly to the mind, that one must have been more or less than human to remain unmoved. I know of scarce another spot which so rivets the thoughts of the visitor.

Ptolemais.

Proceeding along the coast from *Cesarea*, we will next halt at the town of *Acco*, or *Ptolemais*, now *St. Jean D'Acre*. It was called *Ptolemais*, as a monument of gratitude to Ptolemy, king of Egypt, who after an earthquake which destroyed a great part of the city, liberally aided the distressed inhabitants. When the Greek dynasty, however, passed away, the native names of places in Palestine were revived. The city is now called by the natives "*Acco*," by us, "*Acre*." It was called *St. Jean D'Acre*, from the well known order of knights, who, in the crusades, founded a hospital dedicated to St. John, and were thence called *Knights, Hospitallers*, and also *Red Cross Knights*, from the designation on their shield. Being driven from Jerusalem, they fled thence to Acre, then to Rhodes, afterwards to Cyprus, and thence to Malta, whence they obtained the name of *Knights of Malta*; the Emperor Charlemagne granting them the sovereignty of that island, on condition of their making perpetual war against the infidels. Here they remained until the island was taken possession of by Bonaparte, and, after him, by the English. At *St. Jean D'Acre*, the Turks concentrated all their military operations; it being a point of great military strength, and in that respect reckoned to be next to Malta, while Malta is held second only to Gibraltar. Acre therefore is the third fortress in the grade of defense in the Mediterranean. The European powers have lavished on it all their skill; the English, French and Germans having each in succession exerted themselves to augment its strength. Hence it is justly called the Key of Syria. It is compactly built, in the same style as Constantinople, and contains a population of twenty-five thousand. It is a favorite place of resort for the wealthy who retire from business.

Tyre and Sidon.

We next arrive, in course, at the celebrated cities of Tyre and Sidon; names which in scripture are always associated together, and which are called by historians not sacred, "*Sister Cities*." The precedence, in point of age, belongs to Sidon, and Tyre is often denominated her daughter. Which of the two was the more powerful, is not so certain. Probably it was Tyre. They are but twenty miles apart, Tyre being situated on an island slightly separated from the main land, while Sidon is strictly continental. There was indeed, once, a Tyre upon the continent, though subsequent in date to the insular Tyre, and now in ruins; but it is the earlier and insular city, of which the scripture speaks. Ezekiel in terms shows this; for in his apostrophe to the proud and luxurious city, he says, "Oh thou that art situated at the entry of the sea, which art a merchant of the people for many isles." "Thy borders are in the midst of seas." "Thy towers have brought thee into great waters. The east wind hath broken thee in the midst of the seas." "Thou shalt be broken by the seas in the depths of the waters. Thy merchandise and all thy company in the midst of them, shall fall."

This city was as insignificant in its own extent, as it was great and important in that of its commerce and power, and in the space it occupies in the history of the world. Hiram, one of its kings, was almost equal to Solomon; perfectly independent of that powerful monarch, and holding towards him the language of an equal, in the mutual contract they entered into touching the hewing of timber and concerning Solomon's fleets, which made their voyages from Ezion Gaber. The largest dimensions stated by historians allow twenty miles for the circumference of the city, including doubtless the island on which it stood. These are but narrow limits for a kingdom. Babylon was sixty. Tyre had no continental territory, until Solomon presented Hiram with twenty cities in Galilee.

The opulence and luxury of the city are so well known as to be almost proverbial. They furnished to the inspired muse of Ezekiel, one of the most splendid and magnificent descriptions to be found in the whole range of prophecy. The beauty, pathos and sublimity of the language are equalled only by the truth and accuracy of the predictions, and the melancholy and astounding character of the ruin they denounce. But how did it happen that Tyre rose to such an astonishing degree of wealth, influence and power. The question opens so interesting an inquiry, that I will briefly attempt an answer. It is very easy to say how this result was not produced. It did not arise from agriculture, for the site of the city was a rock, and its buildings occupied the whole of its surface; neither did it arise from rich pastures, great herds of cattle, nor from what is sometimes a more fruitful source of wealth, the possession of rich mines. In many parts of England, Germany and Hindoostan, great treasures are buried beneath, than are to be found in all the surface of the soil. If we turn to the prophecy, we shall there find the riches of Tyre, together with the sources from which they were drawn. We are told that she imported the wheat of Min, with and Pannag, districts which lay beyond Lebanon, from whence she also drew her supply of honey, balm and oil. This was the source of her vegetable food. Animal food was furnished by the Arabs. "Arabia and all the princes of Kedar, they occupied with thee in rams and lambs and goats." Vessels of gold silver and brass were brought to her by them "of the house of Togarmah."

house in the centre of England; or will sell it
place as soon as possible.

POETRY.

From the Weekly Messenger.
THE INDIAN'S FAREWELL.
Farewell my native valley,
Far from you I roam,
And though our tribe is distant,
Tis still the red man's home.

Farewell, ye swelling rivers
That still roll bright and blue;
No more ye'll hear the dashing oars
Of the Indian's bark canoe.

No more we'll trap the beaver
Amid the waste of snow;
No more through tangled thickets,
We'll hunt the buffalo.

No more with bow and arrow,
We'll chase the bounding deer;
No more, beneath the rocky cliff
We'll rouse the grisly bear.

No more with shouts and revelry,
The forest trees will ring;
No more upon our father's graves
The death song shall we sing.

Farewell to the lofty mountains,
To plain and rocky dell;
And you, ye humble wigwams,
I bid ye all—farewell!

No more in youthful boyhood
Will our children bend the bow,
No more through your dark forests
Shall the Indian fires glow.

No more we'll raise the towahawk
In our loved country's cause;
We are driven from our cheerful homes
By the stern white man's laws.

We weep for our brave warriors,
Their race is almost run;
And to the west we're wandering
Toward the setting sun.

Through forests wild, o'er prairies vast,
To seek another home,
Beyond yon darksome mountains
Our tribe is doomed to roam.

Far from the scenes of childhood
We tread a stranger-land,
Where the great spirit still will guard
His much-loved Indian band.

CATHARINE.

THE LICENSE LAWS.

By Rev. John Pierpont.

"We license thee for so much gold,"
Said they who filled St. Peter's chair,
"To put away the wife who's old,
And take thee one that's young and fair;
For public good requires a dome
To swell like heaven's for us at Rome."

"For so much gold we license thee;
(So say our laws), a draught to sell
That bows the strong, enslaves the free,
And opens wide the gate of hell,
For public good requires that some,
Since many die, should live by rum."

Ye civil fathers! while the foes
Of this destroyer seize their swords,
And Heaven's own hall is in the blow
They're dealing; will ye cut the cords
That round the falling fiend they draw,
And o'er him hold your shield of law?

And will ye give to man a bill,
Divorcing him from heaven's high way?
And, while God says, "thou shalt not kill,"
Say ye, "for gold ye may—ye may?"
Compare the body with the soul!
Compare the bullet with the bow!

In which is felt the fiercest blast
Of the destroying angel's breath?
Which binds its victim the most fast?
Which kills him with the deadliest death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead,
The God-condemning Tuscan tied,
Till by the way, or on his bed,
The poor corpse-carrier dropped and died,
Lashed hand to hand and face to face,
In fatal and loathsome embrace.

Less cutting, think ye, is the thong
That to a breathing corpse, for life!
Lashes in torture loathed and long,
The drunkard's child—the drunkard's wife,
To clasp that Clay—to breathe that breath,
And no escape? O, that is death!

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with Jones
The table that for them ye spread?
How can ye hope your sons will live,
If ye, for fish, a serpent give?

O, Holy God, let light divine
Break forth more broadly from above,
Till we conform our laws to thine—
The perfect law of truth and love,
For truth and love alone can save
The children from a hopeless grave.

CHILD'S DEPARTMENT.

THE WAY THE LITTLE KAREN BOY STUDIED THE BIBLE.

My young friends,—For several months past ill health has prevented me from furnishing any thing for you to read in the pages of the Sabbath School Treasury. I perceive, however, that others have supplied you with useful and pleasing instruction, in this valuable publication. Just as I had commenced writing a true story for you, I received the following narrative from a friend in Burma, which is so interesting, that I have laid mine aside for the present, that I may send you this affecting account of a little Karen boy, to whom the missionaries have given the English name of James H. Lindsay. I hope when you have read it, you will feel much more thankful than ever for the precious gift of God's holy word, and pray more earnestly than ever that he

would teach you by his Holy Spirit to understand it. O, what blessed times there would be in all our Sabbath schools, if every scholar would study and pray like the little boy in the Karen jungle. S. S. M.

Hudson, N. Y., Sept. 1835.

About a year since, I had in my school a class of young men who wished to become acquainted with the sacred scriptures. They did not possess the Bible entire—no, nor so much as a New Testament. All they possessed of the heavenly treasure was the gospel of Matthew, in manuscript, which had just been translated, and one copy of it sent to their teacher. From this copy, then, they were obliged to transcribe in the morning, what they were to study in the afternoon, and recite in the evening. In this class of young men was a little lad about thirteen or fourteen years of age. So great was his desire to obtain a knowledge of the small portion of God's word to which he had access, that he waited for no bell or call from his teacher—but might be seen between six and seven o'clock in the morning, getting his books, pens and ink ready, and going to his rice-box, (for we were in the jungle, where tables, benches, &c., are not used,) and kneeling down to commence his lesson. When he had copied it from the manuscript, in order that he might be alone and undisturbed, he carefully removed the lid of his empty rice-box, got in, laid himself down, and commenced reading. But his object was not merely to recite his lesson correctly—he desired to understand the meaning. When he read something which he did not fully understand, he might be seen pausing, as if in deep thought, and then, after the eastern style of kneeling, turning over on his face, he heard in a low reverent voice, thanking God for his goodness in sending them teachers and so much of his word as they had received. There he was heard asking God to enlighten his mind, so that he might understand his holy word, and to give him a new heart, so that when he did understand, he might keep all God's requirements. "This was not a mere ceremony. He prayed as though he expected God would hear and answer his prayer. Then, as if encouraged, he would turn over, take up his book, and recommence reading. When he came to another difficult sentence, the same process was repeated: and during the hours of study he might be heard five, six, or seven times praying to God.

And what was the consequence? He not only understood the word of God, but reduced its precepts to practice, laid aside his boyish sports and became serious in his deportment, amiable in his disposition, and greatly beloved by all knew him. His great and all-absorbing desire seemed to be, to do good—to become a preacher of the gospel. Nor was he willing to wait till he should grow up to be a man. He improved every opportunity to go out into the neighboring villages, to try to persuade the inhabitants to love and serve God. On one occasion he got a severe beating from his uncle, for no other reason than defending the Christian religion, so well. His uncle told him that it was improper for him, a mere lad, to use so many arguments as entirely to confound his seniors.

At the close of the boarding school, he obtained permission to go out with one of the assistants to preach and teach a school. It is about two months since we heard from him; but we presume that wherever he is, he will be doing good. Thus he not only found a blessing himself, in studying the scriptures with such prayerful attention; but he gives reason to believe he will, by the grace of God, be a rich and lasting blessing to others. Who of all the boys who read this, will resolve to "go and do likewise?" What little lad desires to have the word of God written in his heart so as to influence all his conduct and conversation? What little lad will give himself to the cause of Christ, and make it his only business through life to lead sinners to love and serve God? If there is such a lad in America, God will bless him, and he may be the means of causing thousands of perishing souls to rejoice through all eternity.

Missionary.

Karen Jungle, Feb. 13, 1835.

Irritable Christians.—There was a clergyman who was of a nervous temperament, and often became quite vexed, by finding his little grandchildren in his study. One day one of these little children was standing by his mother's side and she was speaking to him of heaven.

"Ma," said he, "I don't want to go to heaven."
"Don't want to go to heaven, my son?"
"No ma, I'm sure I don't."
"Why not, my son?"
"Why, grand-pa will be there, won't he?"
"Why, yes, I hope he will."
"Well, as soon as he sees us, he will come scolding along, and say, 'where, where, where, what are all these boys here for? I don't want to go to heaven, if grand-pa is going to be there.'"
—*Religious Magazine.*

MISCELLANY.

ERIC CANAL.

But a still more gigantic work has been undertaken,—the enlargement of the Erie Canal, by which its capacity will exceed that of the present at least seven fold, being seven feet deep, and seventy wide, with double locks of augmented dimensions, which will furnish the means of convenient transportation for not less than ten millions of tons annually; and the enlarged size of the boats by which it can be navigated will immediately reduce the cost of freight nearly one half; and it is contemplated that ultimately the tolls will be so much lessened as to amount to only four cents on a barrel of flour from Buffalo to Albany, instead of thirty-two cents, which is now paid.

Many of the new locks and other structures of masonry have been commenced, and the workmanship is superior to any I have ever seen. The aqueduct across the Genesee river, at Rochester, will be a truly Roman work. This engineer is entitled to the highest commendation for the plan, and the masterly manner in which it is being executed. It admirably combines strength and durability of material with scientific construction, elegance of form and artistic perfection, in the preparation and symmetrical arrangement of the ponderous marble blocks of which it is composed.

It has been determined that the enlargement shall be effected within five years, and the estimated expense is \$15,000,000.

Thus the amount which the State must expend under existing laws, \$20,000,000, and with the sums which must be paid for taking the private rail-roads for public use, —and which should most certainly be done, and for improving the present canals, will make the enormous sum of 40,000,000 of dollars; and yet such will be the surplus revenue from the canal funds and tolls, beyond the annual interest, on the money borrowed, that it will form a sinking fund, which will be sufficient to pay off and reimburse the whole principal and interest in twenty-seven years.

Your friend and servant,
H. A. S. DEARBORN.

THE LAST MOMENTS OF AN INFIDEL.
They called unto his bedside. Gracious heaven! what a spectacle! his eyes rolled in their sockets like two balls of liquid fire! his lips were livid, and his face corrugated with the furrows of despair. He muttered and raved by turns. Ha! what! D—d fiends come so soon! See!—See!—they laugh! they exult! they mock my agony! No, d—n the whole crew, I wish to die. I scoffed at the idea of an awful futurity—I deemed it an idle farce—I laughed, sung, sported, and drank freely, to banish the importunate thought of eternity. Wake! wake! all ye monsters of hell; seize your prey; 'tis now too late. Cease, ye hell-hounds, I won't die; no d—n you, I wish I could! He gurgled, and I heard almost in the same instant, *size, size, hall, fury and despair!* as he uttered the last word, a slight twitching of the corner of the mouth told that he was gone. Weep for the infidel's death.—*New Orleans Observer.*

CLERICAL WIG, &c. President Allen, in his discourse, Nov. 1832, at the funeral of the Rev. Samuel Eaton of Harpswell, Maine, has given (in a note) the following anecdote, &c.

"Mr. Eaton, it is believed, was the last of that venerable race of ministers in Maine, who were accustomed to appear on the Sabbath, and on public occasions in the dignity of a large white wig. The history of Mr. Eaton's wig, which was laid low in the dust by the reverend head which wore it, was briefly this, if a short tradition may be credited. Called to preach a few years ago at Brunswick, he found the Judges of the Supreme Court of Massachusetts in that town on their way to one of the eastern counties; and it was understood that the learned expounders of the law had the intention, after attending the morning service, to proceed on their journey in the afternoon of the Sabbath, the prohibition of the law notwithstanding. Aware of their purpose, Mr. Eaton, in his prayer, alluded to the high station of the Judges of the land, and rendered thanks that they were then present in the house of the Lord, and had shown such regard to the law of the State, and had set such a good example to the people of resting from their journey, and in obedience to the divine law of keeping the Sabbath day holy. The Judges, after this, found it necessary to attend the afternoon service, and were so well satisfied with the integrity of Mr. Eaton and with his manner of preaching, that, as a testimony of their respect, they purchased and presented to him the venerable wig and triangular hat of the Rev. Doctor Lathrop of Boston, then recently deceased. While this wig shall be in the memory of the gentlemen of the law, it is to be hoped that Mr. Eaton's admonitions and reference to the statute of heaven will not be disregarded."

AFFECTING STORY OF MATERNAL LOVE.—In the village of Carregui, whether it was that due precaution had not been taken, or that the disease was of a particularly malignant nature, one after another, first the young, and then the old of a large family, dropped off. A woman who lived on the opposite side of the way, the wife of a laborer and mother of two little boys, felt herself attacked by fever in the night: in the morning it greatly increased, and in the evening the fatal tumor appeared. This was during the absence of her husband, who went to work at a distance, and only returned Saturday night, bringing home the scanty means of subsistence for the family for the week. Terrified by the example of the neighboring family, moved by the fondest love for her children, and determined not to communicate the disease to them, she formed the heroic resolution of leaving her home and going elsewhere to die. Looking then in a room and sacrificing to their safety even the last and sole comfort of a parting embrace, off she ran down stairs, carrying with her the sheets and coverlets, that she might leave no means of contagion. She then shut the door with a sigh, and went away; but the biggest, hearing the door shut went to the window, and seeing her run in that manner, cried out, "Good bye, mother, in a voice so tender that she involuntarily stopped. "Good bye, mother," repeated the youngest child, stretching his little hand out of the window; and thus was the poor afflicted mother, compelled, for a time, to endure the dreadful conflict between the yearnings which called her back, and the pity and solicitude which urged her on. At length the latter conquered, and, amid a flood of tears and the farewells of her children, who knew not the fatal cause and import of those tears, she reached the house of those who were to bury her. She recommended her husband and children to them and in two days she was no more!

The dwelling house of Mr. Steadman Houghton, N. H., with a Currier's and Shoemaker's shop adjoining, were burned on Friday week. The shop was occupied by Mr. Griswold, whose loss was considerable in stock and tools, and had no insurance.

On the 5th inst. the woolen factory and grist mill, at the mouth of Miller's river, in Montague, Mass., was destroyed by fire. Loss estimated at \$90,000—insured \$2300. A clothing store in Sunderland was burnt on the same night—loss \$1500.

Extract of a letter from Rev. Mr. Ingraham an American missionary in the Island of Jamaica, dated Kingston, Aug. 8th:—
Zion's Watchman.

"On the 1st of August, as you know, the chains fell from the apprentices in this Isle. O, it was a blessed day to the people. Every house of worship was filled with smiling faces. I had a crowd, and in the afternoon, formed a Temperance Society of 20 members. Most of the people on the island, I believe, sat up all night, the night before the 1st of August, to thank God for, and to greet the day of liberty. All things go well. I shall not say more, though I should like to say much about this blessed change. May God send that day to my poor countrymen speedily."

MISSIONARY INTELLIGENCE.—Letters have been received in Philadelphia, by the ship Osage, from Calcutta, from the Missionaries who sailed from Philadelphia in October and December of last year, for Northern India. Mr. Morris the Missionary printer, had been ill with the cholera, but had recovered. Mrs. Wilson was in feeble health. The other missionaries were in their usual health. They left Calcutta on the 18th of June, for their respective stations. Mr. and Mrs. McEwen may be daily expected, as they are passengers on board the ship Edward which sailed from Calcutta some ten or twelve days before the Osage. They no doubt, will bring fuller particulars from the mission.—*Presbyterian.*

Flour.—The quantity of flour arrived at tide water by the Erie Canal from the 15th of April to the 1st of November ult. was \$38,994 barrels, and the quantity of Wheat 482,473 bushels—being an excess over the same period last year equal to 334,634 barrels, or an increase of 47 1-3 per cent. Large quantities of wheat, it is said, still remain in the hands of the western farmers, and that the millers have come to the determination to suspend business rather than pay the high prices at present asked for it. Such a step will doubtless bring down the price.—*Windham Co. Democrat.*

Discovery of a new Continent.—M. Daboncel, an officer attached to the French expedition to the south pole, has written a letter, dated Valparaiso, March 30, confirming the details given by M. D. D. Urvile. A new circumstance mentioned by him is the discovery of a new continent to the south of Shetland. "We carefully explored and determined," says that officer, "four leagues of coast, notwithstanding the surrounding ice. This discovery is a real service to nautical and geographical science."

The Bible against Slavery.—The fourth edition of Weldon's unanswerable Bible argument has just been issued from the press of the American A. S. Society. It has been carefully revised by the author, "and enlarged by the addition of about twenty-four pages of new matter, making it a much more complete and satisfactory elucidation of the Old Testament on the subject of Slavery."

The Charlottesville (Va.) Advocate remarks that a considerable portion of the great work called the James and Kanawha river canal near Richmond, is cut through solid cliffs of granite, 100 feet high, which required \$20,000 worth of gunpowder for blasting—shaking the everlasting hills to their base.

FIRE IN WALPOLE, N. H. On Friday evening last, between 11 and 12, two large barns, and a shed one hundred feet long, belonging to Captain John B. Sparhawk, and situated N. E. of the village in Walpole, were discovered to be on fire, and so very rapid were the ravages, that all were consumed with their contents, viz. 125 tons of hay, 300 sheep, 4 yoke of oxen, 10 head of cows, 5 horses, including a stud horse valued at from \$600 to \$1000, a considerable quantity of grain, harnesses, &c. Capt. S. was at the time on a journey, and it is not known how the fire caught. These buildings were apart from the other barns, 4 in number, which were saved with his dwelling house. The loss will probably exceed \$4000: \$700 insured, we understand, in the N. H. Mutual. *N. H. Sentinel of Dec. 5.*

No great thing, after all. A brother editor inserts the following paragraph with apparent gratification; but, truly, it looks to us like "small talk." Houston, the predecessor of Lamar, was a fugitive from justice. Would it be good logic to infer from this fact that some fugitive from justice, "may yet occupy the Presidential chair of our own country?" Is the fact alluded to any honor to "the Editorial Fraternity?"

The present President of Texas, M. B. Lamar, was formerly editor of the Columbus (Geo.) Inquirer. Some of the editorial fraternity may yet occupy the Presidential chair of our own country: Ben. Franklin made the nearest approach to it.

BIBLES! BIBLES! DORR, HOWLAND & CO. have just received a large addition to their assortment of Bibles, of all sizes,—Pulpit, with gilt edges, Family, Pew and Pocket,—some with 16 plates for 57 cents, and some without plates as low as 37 1-2 cents.
Worcester, July 20, 1835.

REV. MR. ABBOTT'S LECTURE ON THE LICENSE LAW delivered in the Calvinist Church, Thursday evening, Oct. 11th, is published, price 6 cents, and for sale by DORR, HOWLAND & CO. Worcester, Oct. 19, 1835.

N. BLACKMAN. No. 2 Goldards Row, Worcester. HAS on hand a general assortment of HATS and CAPS, suitable for all ages and sizes, which will be exchanged for current money, farmers' produce, lamb's pelts, or well exposed produce.
July 20 1835.

BOOKS PUBLISHED BY DORR, HOWLAND & CO., WORCESTER, MASS.

Bible in Miniature, with 25 engravings, Cummings's Spelling Book, Columbian Class Book, by A. T. Lowe, Easy Lessons for Infant Classes in Sabbath Schools by the author of the Infant School Manual 3d edition, Goodwin's Town Officer, 4th edition, edited by B. F. Thomas, Esq. Infant School Manual, by Mrs. Howland, 8th edition.

My opinion has been requested respecting the "INFANT SCHOOL MANUAL," which I very cheerfully give, because it is a work of great merit. I am fully impressed with its excellence. It is the strongest recommendation its author need desire concerning its deserved prosperity.

Philadelphia, 10 mo. 22, 1834.
Lessons for Infant Sabbath Schools, by Henry J. Howland, 8th edition. Price reduced. New England Sheriff, by I. Goodwin, Pond's Murray's Grammar, 12mo. 30 cuts. From the Preceptors of Leicester Academy.

Having for the last year or more, made use of Pond's Murray's Grammar, with the opportunity of comparing it with most of the others in common use, we unhesitatingly give the preference to such, and recommend it as admirably adapted to facilitate both the beginner and the more advanced pupil, in acquiring the principles of the English language.

Leicester Academy, Nov. 7, 1835.
From Rev. David Austin, Principal of Monson Academy, Jan. 23, 1836.

Pond's Murray's Grammar has been used for some time as a text book in Monson Academy, and is found to be a most excellent one, in relation to the rudiments of the English language, methodically and perspicuously expressed. I can commend it with the utmost confidence to school committees and teachers. Popo's Essay, 12mo. bound. Questions on the Acts, for Sabbath Schools, by J. Longley: with a Map illustrating the Travels of the Apostles. Rewards of Merit, new steel plate, 6 on a sheet. Rewards of Merit, copperplate, 15 on a sheet. Rewards of Merit, wood cuts, hymns on the back, 18 on a sheet.

Second Class Book, by A. T. Lowe. From Rev. Leonard Woods, D. D. Andover, Mass.

An examination of your Second Class Book has fully satisfied me that, in regard both to subjects and authors, the selection is made with judgment and taste. The book is, in my opinion, suited to an eminent degree, to aid the youth in our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information. L. WOODS. School Register, by Rev. Jonathan Gould, D. D. At a meeting of the Board of Overseers of the Centre School District, Worcester, Aug. 2, 1835, it was voted, unanimously, that the School Register prepared by Rev. Mr. Gould, at the request of said Board, having been in use several years in the schools of this District, be found to be of great utility in securing the attention of teachers and pupils, and rendering the examinations more pleasant and satisfactory. It is therefore recommended to general use.

By order of the Board,
A. D. FOSTER, Sec'y. Sabbath School Register and Class Book, by Rev. Dr. Gould, improved edition.

From Rev. Artemas Holland. I should rejoice to see it introduced into all our Sabbath Schools, as besides promoting their general interest it will enable the teachers, with very little trouble, to keep a continued history of the schools, and furnish the superintendents with all the items necessary to be embodied in their annual reports.

The Child's Hymn Book, Wilbur's Astronomy, 8 copperplates. In addition to the above, they have constantly for sale a general assortment of School, Theological and Miscellaneous BOOKS, which they offer on the most favorable terms, by the quantity or single.

Also, a great variety of Books for Sabbath School Libraries, Question Books, &c.

THOMAS J. BAKER, PERIODICAL AGENT,

TEHRE doors south of the United States Hotel, Worcester, furnishes to order most of the current periodicals of the day, among which are the North American Review, Quarterly, \$5.00 per annum. Reprint of the Four Quarters; embracing the Edinburgh, London, Quarterly, Foreign Quarterly and the London and Westminster Quarterly Reviews. Terms \$8.00 per annum of 16 numbers.

Kuickerbocker, or New York Monthly Magazine. Monthly, \$5.00 per annum. United States Magazine, and Democratic Review. Monthly, \$5.00 per annum. Annals of Education; Edited by Dr. W. A. Alcott. Monthly, \$3.00 per annum. Gentleman's Magazine; Edited by W. E. Burton. Comedian. Monthly, \$3.00 per annum. Family Magazine. Monthly, \$1.50 per annum, or four copies for five dollars.

Parley's Magazine for Children. Monthly, \$1.00 per annum. Lady's Companion; Edited by William W. Snowden and Mrs. Ann S. Stephens, embellished with Engravings, Music, &c. Monthly, \$3.00 per annum. The Lady's Book and Lady's American Magazine; Mrs. Sarah J. Hale and Miss Leslie, (author of Pencil Sketches); each number containing a colored plate of the Latest Fashions, and two pages of Fashionable Music. Monthly, \$3.00 per annum.

Religious Magazine and Family Miscellany; Edited by Prof. E. A. Andrews, aided by the Rev. Messrs. Abbott, H. Winslow, N. Adams, and others. Monthly, \$2 per annum. Waldie's Select Library. Weekly, \$5.00. Atkinson's Casket, Monthly, \$2.50 per annum. Mother's Magazine, \$1.00 per annum. National Preacher. \$1.00 per annum. Ladies Garland, \$1.00 per annum. Select Medical Library and Eclectic Journal of Medicine; Edited by John Bell, M. D. Monthly, \$10.00 per annum.

American Medical Library and Intelligence; Edited by Robley Dunglison, M. D. Semi-monthly, \$10.00 per annum. American Journal of Medical Science. Quarterly, \$5.00 per annum. British and Foreign Medical Review of Practical Medicine and Surgery; Edited by John Forbes, M. D. and John Conolly, M. D. Editors of the Cyclopaedia of Practical Medicine. Quarterly, \$5.00 per annum.

Medico-Chirurgical Review. Quarterly, \$5.00 per annum. Orders by mail or otherwise, enclosing the money for any of these publications, or others on his list, promptly attended to.
Worcester, July 20, 1835.

ANTI-SLAVERY BOOKS. FENHOM and KIMBALL'S JOURNAL of a six months tour in the West Indies. Both editions.

NARRATIVE OF JAMES WILLIAMS, an American Slave. Both editions. Together with a variety of Anti-Slavery publications, for sale by THOS. J. BAKER, Periodical Agent, 3 doors south of the U. S. Hotel, Worcester. July 27, 1835.

LAW'S SERIOUS CALL. ADDRESSED to all true Christians. This long celebrated book has at length been freed from its errors and eccentricities, by the Rev. H. Malcom, and is now worthy the perusal of all who desire for themselves or others cheerful and active piety. It lays down in a particularly happy manner the mode and measure of giving to religious objects, and the best system for educating daughters. For sale by DORR, HOWLAND, & CO. Worcester, July 27, 1835.

VALUABLE WORKS, Published by GEO. W. LIGOT, 1 Cornhill, Boston.

THE YOUNG WIFE, or Duties of Woman in the Marriage Relation. By Dr. Wm. A. Alcott, author of the "Young Man's Guide," &c. Sixth stereotype edition, embellished by a beautiful steel plate and vignette.

THE YOUNG HOUSE-KEEPER, or Thoughts on Food and Cookery. By Dr. Alcott. Third stereotype edition. Containing 120 Recipes for preparing plain food.

THE YOUNG MOTHER, or Management of Children in regard to Health. By Dr. Alcott. Fourth stereotype edition, embellished by a Vignette.

THE YOUNG HUSBAND. By Dr. Alcott. Stereotyped, and just out of press.

☞ The above popular works treat on entirely distinct subjects connected with family duties.

THE HOUSE I LIVE IN, or the Human Body. By Dr. Alcott. Third stereotype edition—revised since its republication in London. Numerous engravings. For Families and Schools.

WAYS OF LIVING on Small Means. A cheap manual of Health and Economy. By Dr. Alcott. Sixth edition.

THE ART OF PRESERVING HEALTH— A Physiological Poem, by Dr. Armstrong. From the English edition, with Notes by Dr. Alcott.

GRAHAM ON BREAD and Bread-Making. This treatise, by the celebrated lecturer on the science of Human Life, is highly approved of by all classes.

GRAHAM'S LECTURE TO YOUNG MEN, on Chastity. Intended also for the serious consideration of Parents and Guardians.

PUBLISHED AS ABOVE, THE LIBRARY OF HEALTH, and Teacher on the Human Constitution. A Periodical publication, edited by Dr. Alcott. Price \$1 a year, in advance. Each volume commences in January.

N. B.—G. W. L. keeps constantly on hand all the most popular and useful works on Health, together with a general assortment of Books, at wholesale and retail.

HINTS FOR THE YOUNG. On a subject relating to the Health of Body and Mind. Second Edition, Improved and Enlarged.

RECOMMENDATIONS. From the Annals of Education.

In consulting the publication of this little manual Dr. Woodward has rendered a great public service. The evil to which he alludes, is far more common and destructive than is generally supposed. Thousands believe, or feign to believe, that the work of a mother is gratuitously or by design, exaggerated. We hope the work before us will serve to convince—if aught can do it—"the most skeptical, that it is high time to understand the nature as well as the danger of the disease, and the circumstances may admit.

From the Boston Recorder. It is something more than fastidiousness of taste; would that it were anything short of vital moral feeling; that condemns the efforts of philanthropic individuals to expose the physical and moral dangers of vice "which are not to be named," and to warn the rising generation against temptations that cannot be indulged even to a small degree, without imminent hazard to every personal interest. The unsparing truth is evidently the work of a mother, a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation amongst parents, teachers and youth;" that it may "prove a valuable as well as a cure," to a wide spread and exceedingly injurious evil to the young.

From the Boston Medical and Surgical Journal. Weeks, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled "Hints to the young,—on a subject relating to the Health of the Body and Mind," with additions by the author. "At the time the chapters appeared in our pages, they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who would otherwise remain utterly ignorant of the various modes in which the mind is imperiled by sedentary and study, the study of a mother, a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation amongst parents, teachers and youth;" that it may "prove a valuable as well as a cure," to a wide spread and exceedingly injurious evil to the young.

Published and for sale, by the Quail or single copy, by WILLIAM D. TICKNOR, corner of Washington and School streets, Boston; by THOMAS J. BAKER, at the Reflector office, and at the Bookstores in Worcester.

BOOKS FOR SCHOOLS AND ACADEMIES. PUBLISHED BY G. W. PALMER & CO. No. 121, Washington Street, Boston.

SPELLING.—Emerson's National Spelling Book, and Introduction to do. **READING.**—Worcester's Series, viz.—A Primer of the English Language; the Second Book of Reading and Spelling; the Third Book of do. and do. the Fourth Book of Reading.

ARITHMETIC.—Parley's, Emerson's North American, parts 1, 2 and 3, and Key, Walsh's Mercantile, and Grund's Exercises and Key, and Algebra—Bailey's First Lessons in Algebra and Key, Grund's Exercises and Key, and Grund's Algebraic Problems, &c.

HISTORY.—Parley's Book of the United States; do. First, Second and Third Books; Sullivan's Historical Class Book; Hildeth's Views of the U. S. and sequel to do.; Outlines of Chronology, ancient and modern.

GEOGRAPHY.—Goodrich's outlines of Geography, and Atlas; Woodbridge's Geographical Copy Book; Blake's Geography for Children. **ASTRONOMY.**—Grund's Popular Astronomy, Parley's Sun, Moon, and Stars.